Social Significance Of Uzbek Anthroponyms

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ABSTRACT

The present article portrays the comparative analysis and social significance of Uzbek antroponyms among geographically close nations (Russians, Arabs, and Azerbaijanis). Moreover, it will talk about structural components and cultural importance of naming after child-birth.

KEYWORDS

Antroponyms, chrematonymy, toponymy, ethnonymy, zoonomics, research, behavior, environment, linguistics, paradigm, symbols, values, worldviews, beliefs, customs, morals, morphemes, occupation, gender, age.

INTRODUCTION

It is known that with the changes in linguistics, the paradigm (one-sided thinking) was abandoned, the transition from "internal, limited" and systematized linguistics to cognitive-discursive linguistics, that is, the period of reflection on new approaches to language learning, extensive research started.

According to the linguist, Professor E.S. Kubryakova: "The study of language is equal to the study of human nature, worldview and specific problems, the analysis of ordinary people's attitudes to the environment, behavior is becoming the basis of our scientific research ..." [15, p. 9].

New views did not bypass the Uzbek onomastics (onomastics - the Greek word "naming, the art of naming"). In accordance with the requirements of the times, the need of our people to know foreign languages has increased, "according to the world of onomastics, there is a need to know more about famous names, names (names, pseudonyms, nicknames) and historical names of geographical places, regions, rivers and others" opportunities for a deeper study of the psyche of nations have expanded" [10, p. 21]. As Professor G.R. Galiullina said, "Symbols, values, worldviews, beliefs, customs, morals - along with the formation of the foundation of national culture, determine the attitude of the human psyche to social life" [8, p. 3].

In particular, the development of anthroponymy, which is a key part of Uzbek onomastics (anthroponym means "name given to a person" in Greek, and the field of study of anthroponyms is called anthroponymy) significantly contributes to the study of the human person as a person.

THE MAIN FINDINGS AND RESULTS

It is well known that a word is a lexeme that expresses things and events. Language, on the other hand, generalizes these "words" and is therefore of social significance. Anthroponym is a well-known horse, in the process of deep study of the language, the analysis of famous horses, as well as the meaning of names, is equivalent to the study of personality. After all, a name given to a person (a famous horse) will "chase" him for a lifetime; will determine his psyche, behavior, aspirations, and worldview. One of the experts who made a significant contribution to the development of onomastics, linguist V.A. Nikonov, summed up such comments as

"a social sign (mark) given to a person" [17]. If we think in terms of VA Nikonov's worldview, even the name given to an object "revives" it, for example, when we hear the name given to a unique weapon or word, we understand what "task" it performs (chrematonymy). By reading the history of geographical places, we can better understand why those places are so named (toponymy). When we look at different nations, we are convinced that their names are derived from the basic characteristics of the peoples (ethnonymy). We can't even give the animals the name they come across, at least we call them "Blackbird" or "Swan" depending on their color (zoonomics). Hence, the social significance of anthroponyms in language learning is increasing.

Anthroponyms are the linguistic value of an ethnic group. Therefore, "If we pay attention to the essence of names, if they have any meaning and belong to a certain ethnic group according to their origin. But over the years, names have changed from nation to nation, and their tone and form have changed in the context of other languages. If we do not pay attention to such considerations, we will not be able to understand the meaning of names, and it will be difficult to understand their meaning" [11, p. 3]. Therefore, knowing the origin of names and using them correctly in speech abroad is tantamount to putting the respect of a person of another nationality or name holder in place.

The following concepts and terms can often be used in the study and expression of anthroponyms:

1. The nominative meaning of a name is that in the process of communicating with a person, the content of the name can provide

information about the intellectual or emotional aspects of the owner, albeit partially, semantically.

Hence, the nominative meaning of a noun is the semantic structure of a person's symbol, and in speech it can even be explicitly expressed (expressed) about features of a hidden semantic-denotative nature.

2. Anthroponymic formula - consists of name + patronymic (this element is not required) + surname, official names in the passport. In the literature, the term is sometimes referred to as the "anthroponymic model". The different components of the anthroponymic formula are addressed to different social areas, especially a personal name given to a person is a universal component of a lifetime and it goes through many areas, someone's society (scope of communication) is limited to the family, someone even goes through the country level.

His father's name is used a little less as an anthropometric component model. For example, while it is an important component in Russians, Arabs, and Azerbaijanis, in some countries a mostly binary formula is used: first and last name.

3. Anthroponymic signals - words, morphemes (core words) or melodic words help the name enter the anthroponymic field at the level of microcontext or in the process of real communication. Lexical signals of an anroponym include breed, gender, age, occupation, position, and so on.

4. The relativity of individual anthroponyms, the nominative meaning of the name, the anthroponymic formula and the anthroponymic signals are applied at the level of social spaces. The social space refers to

many closely related dialogues, including the nature of the language level, the nature of the society, the material world of that society, and its use in communication (intimate, friendly, formal).

Uzbekistan is a multinational country. Therefore, even the pronunciation of names that have the same meaning is different. For example, in Karakalpakstan the names are as follows: **Azat, Allabergen, Atamurat, Berdybay, Genjemurat, Dosnazar, Dosmurza, Joldas, Ibragim, Orazbay, Parakhat, Polat, Sapar, Turdybay, Shamurat. Aygul, Anar, Biybigul, Gulaim, Djumagul, Raushan, Sanem, Sharipa** and others [9, pp. 142-143].

This means that nations that are brotherly and ethnic are also called differently by the same name. Many Tajiks have the same names as Uzbeks, but they also have some unique names.

Among the Korean people living in Uzbekistan, the names were Russianized, but the surname was preserved, resulting in the formation of two national names. Example: **Andrei Kim, Alexander An, Anna Tsoy, Alla Lee** and others. If Korean women marry another ethnic group (Russian, Uzbek, Tatar), they also change their surname, resulting in a complete change in the anthroponymic formula.

The Tatars, on the other hand, replaced the common Tatar names of earlier periods with simple, Russian and European names: **Marat, Renat, Mars, Raphael, Ernest** and others. Even as a result of artificially changing some names (such as **Runal, Runat, Ramin, Riyaz**), names whose meaning is not clear have emerged [21, p. 13].

Because the Uzbek people are very careful in naming, when a child is born, they think carefully and give it a name. Therefore, over the centuries, there has been almost no artificial change in names.

Our people believe that the child's behavior and worldview are influenced by meaningful names inherited from our ancestors, and "absorb" their dreams into the name.

The list of Uzbek names is very rich and has different meanings. Because under the influence of Islam, the type of names has increased. Therefore, there are many names with very broad and different meanings in relation to Slavs and European peoples. In addition, the Uzbek people sincerely respect the names of their ancestors, and by preserving them in the tradition, they will continue the tradition of freely accepting new and modern names that come with the demands of the times and social changes. Therefore, Uzbek ethno-anthroponyms have a very rich list, diachronically and synchronously, as well as in terms of semantic and grammatical-phonological structure. More than 500 Turkish names, especially patronymics, are mentioned in modern anthroponymic dictionaries and other historical books [16].

According to E.A. Begmatov, "Uzbek names are the most common in the list, for example, the following names have already become Uzbek: **Tolqin, Ozoda, Jalil, Yuldosh, Lochin, Ogabek, Uzbekhon, Bolta, Sayram, Utkir, Botir, Jahongir** and others.

But there are also many names that came from the Arabs, first of all **Muhammad** (names of the Prophet) and the variants of this great name that came through other languages - **Ahmad, Mahmud, Hamid** and others. Also, such names as **Ali, Umar, Hamza, Abbas, Aisha, Fatima, Khadijah** (names of people close to the Prophet) and **Yaqub, Yusuf, Musa, Ibrahim, Ishmael, Solomon, Jesus, Maryam** (names of prophets mentioned in the holy books) are very honorable names. . The following double names have not lost their relevance even after centuries: **Abdullah, Abdurahim, Abdurahman, Abdulaziz, Sayfiddin, Nigmatilla, Ismatilla** (names associated with the name of Allah and associated with wishes) and others.

Due to the fact that from ancient times a man's name consisted of several names and other social factors, his name was rarely used in communication, it is not mentioned, and at the time of address, often as **taqsir, domla, mullaka, hojibobo, bek, hazrat**, in the family it was customary to call out his name. (In the villages of Surkhandarya, Kashkadarya, and other provinces, this custom is still practiced.) When addressing a woman, on the contrary, her name is mentioned. It is as if it represents the status of the woman in society. Also, a woman's last name "passes" from her father, and when she gets married, she "takes" her husband's last name. When asked, "Whose child?", Of course, the father's name is usually mentioned, not the mother's. Hence, the patronomic system is predominant in the East.

Although gender factors are also taken into account when naming a child in general, sometimes under the influence of morphological form both a boy and a girl can be singled out on the basis of anthroponymic signals. For example, a boy is named **Ravshan** and a girl is named **Ravshanoy**. Here the word "moon" is an anthroponymic signal.

Although the suffix "a" in Uzbek is not officially based on the Russian word "jenskiy rod", it is added "a" to names such as boys - **Aziz, Mahmud, Sayyar, Zarif, Nodir, Sarvar, Aziza, Mahmuda, Sayyora, Zarifa, Nodira,** The name of a girl like **Sarvara** came into being. Although some Uzbek girls 'names end in "-a": Gulnara, **Dildora, Dilfuza, Iroda, Nigora, Khadija, Shahida**, and boys' names also end in "-a": **Abdulla, Ismatilla, Rahmatilla**. There are also many names in the names of girls that do not end in a vowel: **Aigul, Guzal, Muqaddas, and Maryam**. It should be noted that boys are often given the suffix "-jon" - **Olimjon, Saidjon, Raufjon**, and girls can be added the suffix "-khan" - **Qumrikhon, Donokhon, Qizlarhon.**

When the Uzbek people have such a custom, the words - aka, opa, ota, khola, uncle (anthroponymic signals) are added to the names out of respect: **Sodir aka, Jamila opa (sister), Shodmon ota (father), Santar khola (aunt), Yusuf toga (uncle)**. Words such as **pochcha, poshsha, tora, khoja, hajji** are also pronounced along with the nouns: Rashid pochcha, kelinposhsha, Ilhom tora, Islam khoja, hajiota.

Friends, acquaintances, children, teenagers and siblings in the family often abbreviate each other's names: **Alisher - Alish, Bakhtiyor - Bakhti, Fakhriddin - Paqi, Muzaffar - Muzap, Masuma - Masu, Khurshida - Khurshi, Nozima - Nozi, Fatima - Foti, Otabek - Otash, and Malika - Mali**. In particular, it was customary to call **Dilbar, Dilorom, Dildora, Dilfuza - Dilya, Gulchehra, Gulnora, Gulsara, Gulra'no - Gulya**. But these abbreviations are derived from Russian abbreviations, more precisely, from affectionate names: **Anna - Anya, Anka, Annushka, Nyurka; Sergey** is radically different from **Sereja, Seryy, Serega** and others.

In the Uzbek language, the suffixes "-jon" and "-khan" are used to pamper a child: **Rahimjon, Sobirjon, Maryamkhan, Shoxidahon**. Russians can also call Uzbek names in a pampered way: **Gulechka, Dilechka, Irodechka, Bakhtiyorchik, Ilkhomchik**. Sometimes Uzbek names are "translated" into Russian: **Tolqin - Tolik, Ali - Alyosha, Saodat - Sonya, Tajikhon - Tanya, Maryam - Maria, Karima - Katya**.

Although the list of Uzbek names is much richer and more diverse than that of Russians, it is less commonly used by Russians in the family-level social space and even in the social space at the collective level, especially with almost no surnames. At first glance, it can be concluded that the reason for this is probably due to the lack of formality in the ordinary family. But in fact, the reason for this is that in ancient times the name was enough to get information about a person, and in addition, the identity and place of residence of the

father helped to further "determine" the name of the person. There was no need for a surname like the Russians.

Almost every Uzbek name has a beautiful meaning: **Bakhtiyor** - a happy man, **Jahongir** - the world, Steel - the strongest metal, **Sherzod** - the lion's cub, **Erkin** - hur, **Gulbahor** - spring flower, **Iroda** - strong-willed, **Shakhnoza** - princess and others.

Here are some of the names that are most often used in the cities of the Uzbek people: **Temur, Bobur, Jamshid, Sherzod, Shahboz, Shahzod, Shohjahon, Shohruh, Javohir, Kamilla, Sabina, Sitora, Shahnoza, Durdona, Shahzoda, Nigora, Bonu, Samina, Sabrina**.

The most important concept (essence) in the systematization and application of Uzbek anthroponyms is the family, and its role is of great importance. Because it is "one of the most important concepts in the concept sphere of any linguoculture (i.e., in the concepts of different nationalities observed). It has a complex semantic-frame structure (in the sense of information necessary for the study of words): the core is universal, universal and is represented as a form of social communication between the population. The main intervening aspect (revealing the inner essence as a result of the study of the external form) serves to express the inner individual features of the individual and, in particular, to deeply express the national image" [7, p. 5].

In the East, since the family consists not only of parents and children but also of many blood relatives, the institution of the family has always had a special social significance, in line with the Turkic-speaking peoples - the family concept - in order to preserve family values from generation to generation.

As a result of the full implementation of the concept of "family" is born in the social sphere as a key component of language. The reason may also be the facts that in the family, "naming the little ones by the adults",

"naming the adults by the little ones", "naming each other by one generation and several generations" can lead to formal changes in naming methods from generation to generation.

CONCLUSION

Language is not only a means of communication, but also performs the functions of expressing qualities, attributes, thoughts, worldviews, and so on. Also, language lessons are the most important tool in educating the student. In this regard, Mahmud Qashqari did not say in vain that "Erdam bashi til" ("The language of etiquette") ["Devonu Lugatit Turk"]. The power of language, especially a kind word, is incomparable. A kind word motivates a person to great deeds, helps to overcome obstacles in the most difficult conditions. Therefore, the ability to use the word correctly creates great opportunities for humanity, truly educates, that is, prepares spiritually and spiritually to be ready for the unexpected shocks of life.

Abu Nasr al-Farabi goes on to say: "Through the power of speech, a person acquires knowledge and skills, distinguishes between ugly and beautiful actions in his behavior, and does things that need to be done, as well as what is harmful or beneficial, what is delicious and what is bitter". So, morality creates the basis for a person to find his place in society, to live a happy and prosperous life. It should be noted that the motive of education and morality has a special place in Uzbek anthroponymy. Because when a person gives a name to his child, first of all he wants the child to be happy, and for this he wants him to grow up healthy, polite and well-rounded. And he sums up his dreams, hopes and desires in one word and names his child.

For example, if they want their child to be intelligent and knowledgeable: **Oqil, Oqila,**

Dono, Adiba, Shoira, Fazil, Arif, if they want to be strong-willed and disciplined: **Iroda, Azamat, Polvon, Kozim, Manzura, Damin, Sabir;** agile and agile: **Joshqin, Mohira**, **Gayrat;** fearless, brave: **Jasur, Bahodir, Qahramon, Rustam;** if he wants to be perfect: **Kamil, Kamola, Mufassal** and other positive qualities.

However, although anthroponyms have a unique structure, shape, tone, sometimes there are also names formed from imitation. We think it is necessary to study their impact on the individual, what is their weight in human morality. In fact, in general, in the field of Uzbek anthroponymy, we consider the emergence of nicknames, nicknames, in addition to names, because it is necessary to study their linguo-poetic features in speech and literature and to conduct more research on their impact on human morality. However, Uzbek onomastics should be studied not only in a descriptive way, but also in terms of anthroponyms in terms of anthropocentric, cognitive, linguo-culturological.

Only then will it be possible to approach anthroponymic material not only from a linguistic point of view, but also from an ethnolinguistic, ethnocultural, psychological, sociolinguistic, aesthetic, historical-religious point of view, and it will be easier to find solutions to controversial problems in anthroponymy.

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